

allowed their personality to stamp itself too deeply on the movement, their personal prejudices and predilections to count for too much in the shaping of it Lutheran, Calvinist, Zwinglian, rather than Christian, became the watchword of hostile sectaries, and it was deadly sin to go beyond what a Luther, or a Zwingli, or a Calvin had laid down as truth. Despite the intensity of the age, a more reasonable liberty might have been allowed in regard to many contentious questions which divided the Protestants, without the slightest harm—nay, with the greatest benefit to the Reformation.

Luther, for instance, took up a far too pugnitive attitude towards the humanists, who, while sympathising with reform, were estranged by his ultra-dogmatic tone in such questions as predestination and the bondage of the will. He roused the antagonism of men like Erasmus, who would have infused a more moderate tone into the discussion of such abstruse doctrines. Melancthon, indeed, showed a more irenic tendency in controversy with the more reasonable of his Catholic opponents, but Melancthon even outdid Luther in his intolerance towards Protestant dissidents, and, while reserving his charity for papist theologians, nearly wrecked the Reformation more than once by his timidity in compromise. Again, in regard to the question of the relation of faith and reason, Luther's language at times was that of the purest obscurantist, and even the most consuming zeal for the Reformation did not require him to insult the intelligence of mankind by indulging in the grossest abuse of human reason. True, he is not blind to the fact that man's high place in the creation is due to the fact of his rationality; but the moment reason and faith come into collision, then for him reason is "God's bitterest enemy," and calls forth a variety of expletives too gross for repetition. The true culture of the mind could never thrive in such a murky mediaeval atmosphere. Again, the literalism of some of his views of cardinal doctrines made accommodation with men of more enlightened outlook, like Zwingli, impossible, and the impression produced by his refusal to acknowledge him and other reformers as brethren, because of impossibility of agreement as to the interpretation of a single text, is that of sheer perversity and obstinacy. How much would the Reformation have gained if, in this